[redacted]

Must Remain in
Transcription Room

M2352

Nishimura IV, Saturday, Jan. 19, 1974
Westtown

So, tonight we talk first, and if I feel it tires me too much, then I can say we won't have any music. It's probably because I value talking than playing music. I'm glad to be here.

If one looks over one's life and try to see certain periods, weeks, or some months, or so, which have been very difficult, I would say that last week was one of the most difficult of my life. It may be in connection with a karma or certain things which have to do with possibilities of further growth--I don't know. I hope that kind of visitation, as Gurdjieff would call it, is now over and that atmosphere is a little bit clarified. I've suffered a little bit. I say, a little bit, because no one knows how much so a little bit means there was something that I call suffering. The suffering has relation to the group, because here is an attempt that we have made and are still making, in which a great deal of energy and thought and feeling has gone--a pursuit of a certain ideal or perhaps even a continuation of that what is like a task that one has taken upon oneself and has to be fulfilled at all costs and so a great deal of that kind of enthusiasm has gone into it, into a formation and a continuation and a maintenance of a group and particularly with the Barn as a center and some other groups also in existence and the contact with them, and a continued exchange of ideas

regarding Work and also that what has to be told to others and the establishment of a little bit of an organization, particularly here in Warwick.

I've emphasized many times the necessity of understanding each other and in the last couple of weeks, whenever we had meetings, I have mentioned: let's start and see that we don't come here with complaints or negativity and that if there is any of that I have begged you not to let it become apparent because if it is there, you are not open enough to do anything about your own Work and that what we talk about may not reach you at all; and it is that kind of a question that has come up many times because I haven't slept very much and I have been able to think a little bit more maybe and give attention to, as I say every once in a while, to take stock to see where we are we, what are we doing, and what have we done and what is really the rate of growth or intensity of life in the development of ideas as a group and a wish for some of us to find out what is the meaning of one's own life, and you must, you must understand that sometimes I doubt a great deal. I doubt sometimes if that what we are doing is really right. Also, I doubt sometimes that I'm the right person to help, even I would say yes to Gurdjieff and acknowledge a certain, a certain task, that even then it does not mean it's not implied that with my wish and enthusiasm the result is commensurate to it; that is, if the result is really right, do we reach anything? Do we make progress? Do we actually affect each other? And when I ask for

negativity, I know that in the last year, let's say, that has become a little bit more apparent of dissent, misunderstandings, twisting of ideas, misinterpretations, idiots who make remarks who don't know what they are talking about, and for my own self-sufficiency, simply saying time and time again: what is it that is done wrong that such a thing can exist and continues to exist and creates, as I say, dissent.

It isn't right that it should be there and perhaps the standpoint of saying that it isn't right--I have no right even to say it because what do I know about the growth of ideas in a group as a group measure? And what has happened in general with the condition of human beings who also, in time memorial, have tried similar kind of attempts, on a larger scale probably, and this being very small, that perhaps the influence of certain dissident elements was not as much noticed at the same time. It works a little bit like poison, and it's not so easy to get rid of it. If you have a house with cats you cannot get rid of the smell that easily. Maybe it has to be fumigated. When it comes to the group, when it comes to asking different people: is it right what we are doing? Is it right what you have been doing? Do you agree? There is, of course, a chance for a great deal of criticism and particularly when certain things take place that are unfamiliar to you and you feel that you have to have an explanation for it, or you just guess at it, that then naturally there are certain things that do take place in the form of criticism of what is this what is being talked about,

and how much are we as a group able even to apply ideas or to see that ideas are made alive in one, and how much is our behavior in correspondence to the ideas of Gurdjieff.

I assure you it's not so easy to remain human on earth, and at the same time to fulfill a function for the wish to develop one's inner life, and as long as a person is walking on earth and has with him all his idiosyncrasies and particular characteristics, that maybe that it is not so easy to undo certain influences in regard to that what ought to become. At the same time also to question of a balance and poise, the question of an understanding for oneself, is made up of all the different attributes of a person who at a certain time can give a certain attention to anyone and not at the expense of a desire to wish to grow up, and looked at it from that standpoint each person can be completely human and at the same time filled to the brim with any idea for himself that he wished to continue to grow up or out of the conditions that that kind of a fight has to continue perhaps until he dies with his physical body.

We don't have the freedom on this earth that one sometimes hopes for, and actually to live as if one is in heaven already is quite idiotic, because we keep on breathing and we have to take care of the physical body and emotional one and an intellectual one and each one of those three centers are wishing to become a full-grown body have to have a certain kind of food which is necessary to be given in measure, requiring just what is enough and not too much and whatever is, maybe, is necessary for keeping up the balance for that, that becomes a question of

a person's conscience only, and it can be only understood by he himself.

So you must make, I would say, distinctions. Work is there, as a possibility. We talk about it to the best of our knowledge, and we try to understand what is the real meaning. We talk about objectivity and how to reach it. We talk about freedom and talk about the reasons why I want a wish for a freedom. We talk about impartiality in order to understand the reality of oneself better and to see when that wish then of reality, that when one knows once and for all about what one is as a human being of this earth, that there is a possibility of leaving it because we are no longer bound by it then, and during that process--it is always two-fold--each person in the group remains a personality and each person will apply Work in his or her own way, and they have to account for that, that is, their life and their world and then responsibility. And so you can, for yourself, distinguish between what you are as a human being attempting to work and a fact of work existing in a certain form of clarity which one wishes to understand and apply but which is there constantly as a kind of a lamp and where then the light for such a lamp is constantly fed by "All and Everything" and attempts and making contact for a better understanding for that what actually is, that kind of wisdom which could set us free if we understood it as the basis of truth. That then you have to make and continue to make the distinction between a man, himself, and a man wishing to apply Work, and Work as Work is, and a question of wishing to be a member and continuing to wish a member of the

group, is first an understanding of what is the meaning of Work. Then the understanding of having a wish to apply it. Then the understanding of oneself of what is required for the benefit of the personality. And you have to keep these things very separated, because you cannot judge Work by the appearance of people. At most you can say: I wished they would apply it because if they did they then would have the same experience as I had. And that in itself is not a good statement either, because you do not know what happens to a person when he is confronted with a necessity of Work, wishing even to take the responsibility for it. You cannot judge from the outside what is taking place on the inside, and one does not know what kind of questions are there which still remain unanswered.

And so, in thinking about that I can only come to one conclusion: I have an aim in keeping on talking about Work. I want to continue to help to clarify as much as I can in what I believe are principles which are inherent in concepts of objectivity. I want to continue to try to explain, even by examples of how it could be used and how it then could be applied in one's own life, and little tasks, or ideas, or descriptions of the different kinds of personality who will meet ideas in a different kind of a way and then have to adapt themselves to that--to that extent that they start from where they are and gradually, by the application of ideas of a different kind which are much more conscious and conscientious, a person is able to understand himself.

To what extent he is able to do that, or will be able to continue to do that, or to what extent even that he has continued, continued wish for it, depends a great deal on the upbringing of such a person, the education, the way he is and has been formed,

the way he has lived and has had impressions, the way he has interpreted such impressions and the way his life has gone in this world, protected to some extent, sometimes not protected, but nevertheless, certain things will gradually come to the foreground which have to be met and seen and perhaps, at times, when they are seen, they cannot be overcome because they are too inherent in oneself and it is too difficult to erase them. And so one must be patient, at the same time also understanding and perhaps even a little bit more comforting for oneself to see what one wishes to hope for, always is dependent on the possibilities which are there, inherent in someone else, and that the caring for someone of that kind and the wish that such a person could finally unravel the difficulties in which he is, that that is really all that can be required on the part of a person who wishes to be a friend.

And so things are not always that easy, and looking at the group and looking at people and looking at attitudes and looking at what we are doing in daily life and the way we continue and the way we are still so attached to the various difficulties of one's personality, that only after a long time perhaps one comes to a realization that certain things ought to be done but they cannot be done as yet because one is too much attached. One waits. I wait. I have lived a long life, I know what it is to wait. I know how difficult it is not to forget while waiting. Still keeping on having hope, every once in a while being very much dismayed because that what one does with the best of intentions, sometimes is not

understood and then who is at fault? Because it may be that that what one gives is not always in the right way of giving and perhaps the kind of a form is not adapted to a person who may be looking for a principle but cannot accept the form in which it happens to be given. And so it is with this group, and so I ask all the time try to see each other the way you really are, not the way you sometimes manifest and try to remember at times, it is necessary to keep on Working because that's the only way you will have knowledge and when I emphasize the necessity for Work, I mean sincerity in an application, in a wish to have small groups and talk, in a wish to have behavior that you can more or less control, or to see what is an influence of a person on another and to stand up, constantly for truth as you see it and not to be dismayed when it is not understood by others, but simply to hold it up as an ideal and then simply, again, let it go because you cannot force it. You have to be what you are but your being is not going out to someone in the same way.

This is the difficulty of Work. One believes in it, one has also, to some extent, certain results which you know are useful and which have definitely a meaning for oneself because they have given you insight on what you are in reality and you wish to continue with that because you believe that that reality is that what will free you from the bondage of earth. And the same time you have your ordinary mind continuing your thoughts and your feelings and the contact with others, the relationships you have with many people and the

criticism that always will come to the foreground as a result of association which you have been thinking about before or, connecting it with what is still within you and what you believe in for yourself and cannot get rid of it although at times you may wish that you could be free from it. Still all of us remain quite human in these kind of reactions to each other and Work also starts to imply, and gradually include, that what you are seeing as a reaction to someone.

You see, Work is not always the finding out what you are in reality. That is the acceptance of yourself and becoming impartial to the different forms of your behavior and the way you are as an ordinary human being or perhaps a little extraordinary at times, that sometimes that what you are is understood a little bit better, but though it has the greatest influence on one, is an influence from the outside world, of living with people and caring for them and see to what extent you wish to help and to that you react. And it is this whole world of reaction that becomes extremely important because that is where the conversion of energy really has to function. If one says I wish to be active, I wish to do, I wish to take what energy I have received of a result of impressions Of an ordinary unconscio us kind, as hearing and seeing, and feeling, and smelling, and touching--all of that which keeps me alive unconsciously in this body, forces me at times to react to such impressions which I then receive, and those reactions are not always my own, then only the impetous is from the outside. But I react in accordance with already what is within me and because of that I really react quite unconsciously and in order to change

that kind of reaction in the actuality of an activity which is governed by oneself, and ordered and controlled by oneself, there has to be a conversion of the energy which comes in as reaction into an energy which becomes active in regard to the movement, the thought, the feeling, the way a person expresses himself, the way he uses his words, the way he feels and cares and wishes and all of that, under the influence of a force which has to be born within himself as a result of the conversion, to be attached or sent from a very definite point within himself which is, you might say, the seat of his inner life.

The reactions take place from the outer world and most of them on the periphery of oneself. That what has to become active has to come from within and so the energy has to be transported to within and it has to go through essence. That is where the conversion takes place. That is where the machinery starts to function, not in accordance with the rules of mechanicality of the peripheryx. In an essential being there is a chance that a manager can come in and question: why is it operating like that? Can't we change this? Should that be better regulated? Could we send a little less steam in order to have x the machinery not run as fast? Can we collect more data about the nature of that mechanicality so that xxxx then by the entrance or the inclusion or the inclusion of an essential knowledge maybe there is a change possible which then gradually gives the manager the task of actually managing.

To what extent that is possible, to what extent you even wish it, to what extent you ask for help, to that extent you will pray for that kind of assistance from above. To what

extent you want to believe in the reality of an I when you create it and then taking the responsibility of after having created it, to start believing in it, in that what it is given and then accepting that what is then the truth for oneself, then the difficulty is: how do I now live with truth, how can I now behave in such a way that I am doing justice to what I have received and also that I have justly used that what has been given for the purpose of being returned in a different form of my behavior. This is really the essence of Work. That one takes the ideas to oneself, to see where they can apply and where you can understand them, and then make that understanding much deeper so that, as a result, your being will be affected in your magnetic center, will have a function to fulfill from where then certain orders are given of how one should be, how one should control, how one should solve problems, how one should come to a conclusion that this and that is right and something else isn't and using an unconscious intake of all kinds of impressions, using constantly to what one is exposed and living in this world one is as reacting creature, constantly affected by what does take place on the outside world.

To have within oneself then a possibility of sifting it out, letting it run through a sieve and keep what is right and let the rest flow away and hold onto that which is more essential value, of what one can extract from any kind of experience for the benefit of one's inner life. That I think is the conclusion you must come to: what is there in this group for the feeding of your inner life? What is there in the relationship with different people that you would like to use for that purpose because that, you

might say, is the reason it is given and you should take it, as such, because that is the first application of the wish to Work on yourself, to see what is available now, not wishing for something that does not yet exist. And although you may believe in the necessity of such existence, it may be not as yet the time that you can contribute to the creation of such conditions which then will be more conducive for you. We have our feet on the ground all the time and still are walking and we still have to say yes or no. We still have to keep promises. We still have to try to remain honest. We still have to undo any tendency for conceit, any wish to become known as it were and recognized and to have admiration and particularly to solve all the problems that are within one which are deleterious if they continue to exist and remain unsolved. And at times to make up one's mind that it has to be either yes or no and not leave it to certain circumstances in which one happens to be.

When you have a little group you can talk about such things because you can be, as it were, on an operating table and you don't have to be ashamed and you need not have any fear. Because what you talk about is the truth about your essential being. If that can come, you can exchange. If that you can remember any time you start discussing Work. Any time you go to a lunch and you will be silent and you want to know why and you want to profit by it. Any times that you may meet someone and you say what is it in, what in it for me, what is there in it for me--to extract from that kind of meeting: has that a value for me? Is such and such a person a friend who can give to me when I need

it or is it necessary for me to be completely alone and by myself and settle all questions to the best of my own knowledge and continue to live in that little bit of a world and hoping for the best and being a little bit stupid because one's own world is so small. It's exactly the combination of that what I am in relation to that what everyone else is that creates the greatest possibility of x energy for me because I am that receptive nature. Then I mix it with that what comes from the outside and that what is within me, that is the process I say of conversion, of taking what I am already to use it as something to step on or to stand on and using then what is given as new energy in such forms because the impressions are the kind of energies that will help my mind and it also will help my heart in time. Using it then, it can be used for the purpose of the growth of that what belongs to the mind and what will belong to the Kesdjanian body. All the other kind of food, food like solids and liquids and even breathing of air, a great deal of that goes to the maintenance of my physical body. And my physical body, it has to find its proper place. It is not as yet adjusted and don't let's ever think that it has too much to say for the sake of growing up. Every time your body speaks on xxx its own and it has its own wishes, it remains unconscious. There's no doubt about that. It's only that you can become conscious with the possibility of an awareness of your mind. You can only become conscientious with that what xx may be the development of your heart. And it is only such too that something else can start to exist which we call a will. But the will

does not come from the body itself. The will is applied to the body when the body knows its place as a servant. And this we don't understand well enough. We go much too much by experience, of what we call experience, of our physical behavior. We live much too much in that world still. We are, of course, confronted with ordinary affairs of economics, sociologically, or all kind of types and descriptions of what we are and all the rest. And we know it when we shake hands and we see a person and judge by the way they look.

But that is not our world. Not as much any more. It should not be. It should not have the value any more as much as it always has had. And the fight is: how can one transport the point of gravity from the periphery to the essence of one's self. How then can it become colored? The physical body may have a halo as a result of an activity of a mental or emotional kind, but the halo is not as yet the reality. That what is the actuality of a living in accordance with certain rules: we say sometimes, awareness, or rules of using Hambledzoin for the feeding of a Kesdjanian body. It is quite a different affair from ordinary life. We must learn to pray for that. We must first learn to understand that there is such a difference. Maybe there is then a wish to something with it, to see if actually these ideas can apply to your life. And then you make it part of your world. You do no longer live in the world of someone else in criticism. You have your own world to contend with. That is your task. Whatever you can derive from any kind of contact with anyone can be helpful but finally, the final problem is with yourself. That is your own world and no one is allowed to enter it unless you,

unless you would open the door, maybe sometimes it's useful to do it. Sometimes it may be useful to do it against the grain a little, but you still should remain in command, but this time not in the desires of yourself. The change from this personality goes through a development of an essential value, one its way to the essence of all being within. And that is where one starts to live then, returning in the form of an activity with energy which has been given through the reaction which came from the outside and which affected us with that what is the superficiality of behavior.

I ask you sometimes to remember it, that maybe you can, when you sit and think and recall what we do talk about, and then you will take a little time off and you allow it in your busy life. Any my advice, of course, it is not, it is not an advice--it is only a suggestion. It is only a little remark that I make because I know it could be of help like it is of help to myself actually to pay attention to your inner life, to pay attention to a voice, which may be within but speaking very softly. A desire, I say, to exclude a great deal of extraneous nonsense and influences from other people on one, and when one is not strong enough to counteract that, to pray for guidance and strength within to exclude everything from the outside for a moment and then to say 'here I am now with my God and I wish my God to talk to me because I don't want to listen any longer to anyone who's talking to me, even if they talk about Work. That would be a marvelous thing, if then in that sense you could stand on your own

feet. That you did not need any longer, support from anyone but you, once and for all, found and have found, the way to be constantly in contact sometimes we say, with the infinite, of that what actually is in existence, in which you then start to believe, first as a necessity for your own self-satisfaction and equilibrium and afterwards with an understanding that you are part and have a responsibility regarding it, as belonging to the totality of life.

So, what will we do? I promised to someone that we would have questions and answers because I do feel that you get most of it, most of it for yourself out of an answer to your question, provided the question is really answered. And I pledged myself that at any one time I wish to answer any question to the ability perhaps of an understanding which I may have but in any event with the intention of going down to that what actually motivates your question, provided the question has to do with a sincerity regarding Work. When that is there, I will go to the end of the world to try to help you. And so, when I say do you have questions, of course you are a little flabbergasted. Maybe you didn't expect it. Maybe you have none. Maybe you have to prepare for it more because afterwards what we now have talked about you understand that the level and the caliber of a question has to be very simple, very honest, and very truthful and has to be based on sincere attempts that you have made regarding Work, actually applying it in your daily life to the best of your knowledge and in conditions which were most conducive for you. So that you have treated these ideas of Work the way they should be treated. Not flippantly, but treated

them, treating them as esoteric knowledge of great value because, you see, one doesn't talk easily about infinity. One does want to talk flippantly about one's Soul, one does not wish to take the name of God in vain. And perhaps it's better that we don't talk any more. Maybe tomorrow at lunch. Maybe some other meeting. But I assure you, if you do bring your questions and they are honest, each time that you do that, the level of a meeting will be raised and it will have a satisfying and benovalent eye. Maybe as a representation of God. And again I say, whatever that may mean.

To Gurdjieff. I'll play a little bit.

Sunday lunch 1/29/74

We still have a little bit on this side of the cassette and then the other side, so there is time to say a few more things. I hope you understand that when we talk like last night, even if I describe certain personal experiences, that I assume that you can understand them, not because it is something you hear. That if it is strange it should give you a correspondence within yourself because what I am talking about is an ordinary human experience and a possibility of using Work in order to overcome such conditions and out of that simply listening, you should eliminate the ~~xxx~~ personal element because it is something that happens ~~xxxxxxxx~~ as a human being. And one can then, at such a time, generalize from that particular standpoint, that then, when it exists with someone, it can also exist with yourself. It is not always true that it has to be like that but at least you can be encouraged for yourself to see what is what. And perhaps apply certain conditions which seem to be, if you could create them, conducive for an understanding of yourself. This process is of course quite long and you have to have a great deal of patience.

How to have patience? How to talk to yourself to keep yourself quite. How to keeping on accumulating many data and not allowing them yet to be used. You have to have within yourself a storage place. It is not your memory. It belongs to your being, where it is deposited in some form or other, not even as facts and not as descriptions, but as a certain reality which

belongs to the ꝑ experience. Which you extract from such an experience and eliminating out of that gradually what is the form on which it happened going to the principle of life as exhibited by such an experience. That kind of material can be stored away because it is not material in the regular sense of our way of being solid, liquid or even air. It has a different quality and has the direction of magnetic or electronic force field which happens to exist then within yourself, not knowing where and not really be dependent on any particular place, but it seems to permeate oneself and in that way becomes part of yourself. ¥

You see what is needed for that is to have the realization of the functions of the three centers. So that you start to ẍ understand why there are three centers and not just one. The most important of those three centers is that what can give you an insight into the reality of yourself. We call it a ᵯ mind, but the mind not being what it is, ought to function, is affected most of the time by conditions of the first center, which is your physical body and before you find out where actually the place of your physical body is it will take a long time, a great deal of patience, a great deal of separating that what is an experience to see the principle as compared to the expression of it. When you see that there is a difference between the physical center in its own properties as compared to the other two centers you will see that the emphasis will ẍ have to be more and more on the other two because they are quite undeveloped, although they have the potentiality of development and your physical body

is practically finished as far as growth is concerned. But in the process of taking the physical body and allowing it to become more important than the other two centers the physical body is crystalized out in a certain way and it is very happy to be like that because it cannot be attacked. It is quite protected for itself, so that any inroads that are being made by means of the thinking and by means of the feeling has no real affect because the physical body keeps on predominating and takes a certain place which doesn't belong to it, but we allow in our unconsciousness.

The whole question of having an 'I' is seening that what is the reality of that arrangement in an unconscious state and then coming to the conclusion that it is quite topsy-turvy and the body, itself, takes too much of a place at the expense of the other two. And I have said many times that the body has such a predominance because it can say to the other centers: 'if I don't exist as a body, you have no place to go.' That realization, I think, is more than sufficient for any one of those other two centers which are potential to start to stand on their own feet because they cannot any longer be dependent of the existent of the physical body. When that conclusion is reached, one sees that it is absolutely necessary to put the body in its proper place and at the same time to develop the other two until they become conscious and conscientious. Because when they are that, then they have authority. And with the combination of the two they are much much more than the physical body and gradually the physical body starts to understand that the time when this physical body was on the throne is over.

There is a period of unconscious, which has to be admitted, as a result of living on earth. But it also means that that kind

of a condition need not continue to exist when it is interfering with the proper growth of a man. And the realization that he has to grow up becomes fundamental as an indication that then, only then, it is possible to put the body in the proper place, in relation to the other two. For that there are two things necessary. First, the development of the mental body and the emotional body to the possibility of its growth as far as is the present time possible for anyone, to have a being of that kind. It is not as yet hundred percent because the process of such development is a very long one. But one has to start in the beginning to indicate that what is the direction of one's wish to grow and then the emphasis should be placed more and more on the fulfillment and the filling or feeding that what is now potential to make it to make it actual, that is the one side. The second is the question of simultaneity between these two centers so that it is deductive and inductive method. That what one things and feels has to be put to practice and from the practice new questions will arise. These questions will have to be answered again a little bit theoretically and a little bit intuitionally, and again new wisdom is added to oneself and again there is a further application which will then furnish more material for the growth of both bodies. And it is that interchange that has to take place because it then happens in connection with each other, the tremendous strength between emotion and awareness becomes a unity, which can then

at that time become authority for one's life. Then the body will simply follow whatever the commandments are and will be satisfied in time, I have said sometimes, that it has to receive a little bit of additional property, like a result of sensing, in order to satisfy it. You have to keep your body simply satisfied in its little demands and not allow it to interfere with the process of growth of the other two centers. One must start to train the mind as it is unconscious to take over the function of authority. One has to tell the body at certain times that that and that has to be done and not allow the body itself to be lazy. It has to be done from the standpoint of talking to the body, not to talk nonsense but really going k down to the point of actually seeing that what the body has to do and then insisting that it will be done. It is a question between these two centers. It is rather difficult because the mind itself is not very strong and the body is really much stronger and for that reason you have to have something to help the mind to become stronger and to be reinforced. What really reinforces the mind is the love of God. It is that emotional quality that has to become apparent within each person so that he then sees that there is strength derived from this emotional state. In that way you can see that the man is not completely able for himself to do what he wishes to do because his wish is still very much subjectively tinted and that the proper attitude for any person who wants to grow up is to kx establish that relationship of an emotional basis first with the totality of life existing and in linking up with that he will receive

energy which in turn will affect the awareness or the attempts of awareness for a man to learn how to become conscious. And in the growing process that which is conscience will start to develop. Then, of course, you might say it will become easier and easier. And it is not true, it is not easier, it is more understandable. It is clearer and for that reason it is as not confusing. But the trouble is still that the body is not ready to give up that easily and the training period it has to be go through in an unconscious state has to become gradually that what is conscious and conscientious, working now hand in hand in order to teach this body to behave in a certain way in relation to them, these two, and the body is then the servant to be used only for the execution, that is, what has to be done physically. The body becomes the executive department. But what is really necessary for the administration is the legalization of that what is first thought out as a law. And the second is necessary as the department of justice to take care that that what is being done, is in accordance with the law of equilibrium. As such, you see, these three units, all the time, keep on repeating themselves in a variety of different aspects of life. And the more you can apply it and seeing it as an example for yourself within your own world, the more you will become convinced that that law of three, which is not noticeable in general, but when it becomes now more and more apparent, that it is actually a law that you can follow, the more you will have the strength of wanting to find out more and more on the road for searching for the values and the truths of yourself.

I wanted to add that to last night because it is necessary what is the real motivation for oneself, I call it the love of God. It starts with the loving life. It starts by caring. It starts by sacrifice. It starts by wishing to give. It starts constantly by understanding what is needed and the wish then to give from oneself, even if it costs a little, at least the result will be tenfold within oneself, having that kind of an attitude one changesx because then one sees that whatever is given will be returned and returned on a different kind of a homogeneity, a different rate of vibration, a different quality, more and more great-natural and not only natural for oneself. The body is natural, the other two centers can become the examples of great nature.

I want to say a few things about cooperation because that really belongs to this. We learn by wanting to cooperate with each other. That is why it is necessary to understand the meaning of the Barn. We have here opportunities to grow. It is kind of a school. It is not a camp, it is not just a lovely time like having a picnic. It is not that kind of teaching. It is not something that what you are young and you would like to have many people with whom you can discuss this and that and go out and, as I say, having a nice picnic and go out swimming and talk a little bit and enjoy it and dance and so forth. This is not this kind of work. If one is young and you miss that and you feel that you don't have enough contact of that kind here and you feel it as something that is necessary for your own development, then by all means go somewhere, wherever you

can find it. You will never find it here. What you can find here is first a realization that there is something else existing besides this ordinary existence of subjectivity. And in the second place, there is also the emphasis on the necessity of attending to that and if you don't want to do that, of course, Gurdjieff cannot have any meaning for you. And many other things in ordinary life would not have any meaning for you. You wouldn't understand numerology. You wouldn't understand I Ching. You wouldn't understand a Ouija Boadd. You wouldn't be able to understand anything that has any particular kind of spiritual value because there is no place for it in your life. And that what is atrophied within yourself, you have no desire even to try to wake it up.

So the emphasis is first to see what is the advantage of having a group of this kind and the emphasis is on the reality of a spiritual development and an exchange in the form of ideas, in the form of cooperation, and in the cooperation part we failed. We do not look at activities as yet as if they all belong to all of us. Of course it is saying a great deal. I know what I mean and I know what I'm saying. I know well enough that if I am a member of this group I think of the bookstore once in a while, I think of the printing plant. I think of the different activities that go on. I think of the Health Food Store, not only when I need it but when the Health Food Store needs my thought and my feeling and my feeling and my wish to help. When we talk about trying to get food here, cheaper, or a little bit more, let's say, available, or better conditions and we start a PX. Where

is the cooperation to make it grow. What are you doing about it that just every once in a while when you need some meat you come to see if it's available - are you supporting it? Can you help if that what is not yet there, that it could be there if you wished it? Could you undertake for yourself that you guarantee that you are eating meat in some form or other for yourself or your family that you have a little estimate of what you would perhaps need this week or next week so that then you undertake that that you are going to buy here and not at the Big V or wherever you buy your groceries. This is what I mean by cooperation. We are starting again with thisPX and I would like everybody who really feels that he ought to help to ~~kxik~~ tell Ken: I will help you, I will buy this and that. I will see what I need. I will see even if I have to go out of my way, that I am at the Grand Union and I could buy a little bit of bacon or whatever, that I make a special trip to the Barn in order to help maintain this PX. It is for us, and your attitude towards it should be to wish to help. What are you doing about the bookstore to help it? Do you talk to your friends? Could you tell friends who live somewhere else that perhaps the bookstore could be here, mailing them maybe something of their books? What are you doing with the printing shop. Do you talk about the printing shop in Warwick, or wherever you are, asking some people - don't they have anything to be printed and that we have a printing shop, that we can do it? Are you helping in that way? Do you visit them every once in

a while? Do you really go out of your way? We are so busy, but you can be busy with a variety of different things. If you consider Work, if you consider this Barn, if you consider this group, then all of us are members. Many times I emphasize now, either yes or no. Either you belong or you don't. But if you wish to belong, then try to help. These are very simple things: an understanding, of keeping things the way they ought to be, to take care of things that are a little bit obstacles for yourself, to remove them yourself. To give a helping hand. You know the little saying of the father to the son, talking about the helping hand? He says: ' you have one hand - but you there is another arm and at the end of it, there is a helping hand for you.' Don't rely on other people, you have two hands, they can help each other. You do the things first, then you can expect others to help you. You start, you think, you keep on a little bit more contemplating about the aim of the existence of the group, if you can, if you can spare your valuable time, if you really feel. Of course, that's easy for me when I sit and I can think and I don't have the pressure. No, I do have pressure. I have a little bit of, certain number of things that still have to be settled. They got a little bit in the background. I beg your pardon for it, I could not attend to certain notes over a week or ten days ago and maybe gradually they will come out of the particular horn of plenty. I will attend to them. Again there are several people who would like to talk. I will talk with you, if I can, make allowances, which I know you do. But at the same time, try to understand that I will do my best to see.

There are ten people on the list again for this afternoon. How will I do it? It is all right and it is a good thing you ask, but be satisfied if you possibly can that perhaps at a certain time it can be and at other times it cannot be and in the mean time, keep on because the answer that I give is always: Work. Create for yourself your world. Work in that world. Gurdjieff defined the word 'world' - and the different aspects and interpretation of different kinds of worlds. Don't you think he had a meaning? Hmmm He meant think with that: what is really your world? The different interpretation of an astrological or a biological or a physiological or a political world, on the earth. What is your world? Because on that world, you can count. None, or none of the others. You make your world because that is your own. Your reality, if you like to call it that way, but it is a spiritual reality that has to be uncovered and that kind of a world will help you when you can draw --withdraw within and find out what is you and what is of importance and what can become more and more permanent and where the dross of the outside world does not have to enter and where that what is permanent need not rust and be eaten by mmk bugs. Don't allow destruction km to take place prematurely. Use whatever there is to be used to the full, and when you extracted whatever the value is, then maybe you're entitled to call it waste. And in the meantime, we are here with activities. Support each other. Talkm about the difficulties each one of us has. It occurs with every one of us. You will need, at certain times, friends, not enemies. You will need an exchange

of a certain value, not gossip. You must understand that you retain the growth of a group when you are a weak link. It does not mean that you have to be a big link or a small one. It does not matter. It is the questionx out of which it is forged. What is the quality of the link? That it has to have strength at the same time be flexible and plyable. That it knows where the place is for giving strength and that it knows also how to adopt itself to certain circumstances which do require a great deal of patience on your part. My first thought that perhaps at a lunch like this we could turn it into questions and answers, but you see it is so impossible. Mavbe we should have more meetings with questions and answers. Maybe we should expand that. Maybe there should be more material available, like 'Firefly', that you can read and take home, that can be distributed and can be encouraging. It is sometimes a question of time and I cannot always do it. But do intend now - to continue with Firefly as we have written it and to see what we can do now. We need volunteers for that. Jessica cannot do it all by herself. Transcriptions, editing, there is material enough and it can be printed. But we have to support the printing plant and you have to go out see if you can drum up some business and you have to see what you can do voluntarily, not always wish to be paid. We use Saturday and Sunday to give to the Barn what are dues for the Barn and that is right. That is where your time should go when you want to volunteer, and during the week, Wax work like hell, and of course we do. I am not criticising. I am only saying: don't forget, you are

in a group. Even if a group sometimes may be a little bit too tight or a little bit, say, holding you too much together, or a little bit too serious and maybe you don't find always laughter, but I am quite certain if you wish freedom within the framework of the group itself, it always is there when you really wish it for your own development. No one is binding you, really. Only at times we have a serious face and at other times we have a joke. All of it goes together. What you need is enthusiasm for your life. Enthusiasm to sign again a contract for another year when one has a birthday. Sometimes a renewal of an old contract when you see what has happened since the last birthday and now you are facing a new year and maybe you would likt it to continue in accordance with what has happened and perhaps, on a birthday, you make a different attempt because you say many things during the last year were not right as yet and it should be quite different. In the last year you looked at elephants. In the next year you might have to look at flys. See things straight. Try to understand the value, first, principally, essentially, then put it in any kind of a form you wish without losing the essentiality. Fill your words with meaning. First have the meaning, then find the word. 'In the beginning' it says in St. John, 'was the word.' That is the beginning of our life in our unconscious existence. The beginning is always the word, the talk, the expression, gradually takes on emptyness within itself and it becomes just claptrap, talk-talk. Then it is necessary that something is used to fill it up and you look around and you see this subjective world and you see the different people

unconsciously and you see what is lacking and you're looking and and you don't find it. Then you have to life certain stones up to see if there are treasures beneath them. You have to see a little further than the plant and maybe you discover roots. Maybe you see a person like oneself and you see your behavior and you try to find where was the motivation for what I happen to think and feel and do. Then the word can have a meaning when you know what to fill it with. And the fact you know and realize how empty it is. One's life is empty and unconsciousness becomes monotony. Then you wish that something of a different nature can enter, but you have to be open. You have to make a contact. You have to pray. You have to see what is this value of me. And then instead of me, perhaps I can substitute 'I'. It is do, re, mi. At that point I lose mi, I go over into Fa. Sometimes I say fa, for me, I compare it with 'faire'. That is 'to do' - the French word. For me fa means it is the 'I' that is also in faire. It is coming from 're'. R.E. It centers on mi - at that time I lose mi in the application in fa and I find 'I' in the sol. That is the octave in one's life. Don't forget, it is your life, individually, we are talking about. Not mine. Not any one else's in particular. It is your life ahead of you. Your state, as a period from now on until you are ready to leave this world. That is the period of the application for the sake of consciousness and conscience, the two most important centers of your personality. And so, what for this afternoon? You ask, you see, what can your mind already tell your body to do? What is necessary for

the requirement of overcoming laziness, lassez-faire, but to take stand -to be accountable and to keep your thoughts straight, and to let your feelings expand into the universe. To birthdays, to memorable events, to experiences of your life, which you will never forget.

To Gurdjieff.

Transcription - Nicholas Bryce

Rough type - Judith Raiguel